



In the name of Allah: the Compassionate, the Merciful

سورة عبس

`ABASA

Name

The Surah is so designated after the word *`abasa* with which it opens.

Period of Revelation

The commentators and traditionists are unanimous about the occasion of the revelation of this Surah. According to them, once some big chiefs of Makkah were sitting in the Holy Prophet's assembly and he was earnestly engaged in trying to persuade them to accept Islam. At that very point, a blind man, named Ibn Umm Maktum, approached him to seek explanation of some point concerning Islam. The Holy Prophet (upon whom be peace) disliked his interruption and ignored him. Thereupon Allah sent down this Surah. From this historical incident the period of the revelation of this Surah can be precisely determined.

In the first place, it is confirmed that Hadrat Ibn Umm Maktum was one of the earliest converts to Islam. Hafiz Ibn Hajar and Hafiz Ibn Kathir have stated that he was one of those who had accepted Islam at a very early stage at Makkah.

Secondly, some of the traditions of the Hadith which relate this incident show that he had already accepted Islam and some others show that he was inclined to accept it and had approached the Holy Prophet in search of the truth. Hadrat Aishah states that coming to the Holy Prophet he had said: "O Messenger of Allah, guide me to the straight path." (Tirmidhi, Hakim, Ibn Hibban, Ibn Jarir, Abu Ya'la. According to Hadrat Abdullah bin Abbas, he had asked the meaning of a verse of the Qur'an and said to the Holy Prophet: "O Messenger of Allah, teach me the knowledge that Allah has taught you." Ibn Jarir, Ibn Abu Hatim). These statements show that he had acknowledged the Holy Prophet (upon whom be peace as a Messenger of Allah and the Quran as a Book of Allah. Contrary to this, Ibn Zaid has interpreted the words *la allahu yazzakka* of verse 3 to mean: *la allahu yuslim*: "maybe that he accepts Islam." (Ibn Jarir) And Allah's own words: "What would make you know that he might reform, or heed the admonition, and admonishing might profit him?" and "The one who comes

to you running, of his own will, and fears, from him you turn away", point out that by that time he had developed in himself a deep desire to learn the truth: he had come to the Holy Prophet with the belief that he was the only source of guidance and his desire would be satisfied only through him; his apparent state also reflected that if he was given instruction, he would benefit by it.

Thirdly, the names of the people who were sitting in the Holy Prophet's assembly at that time, have been given in different traditions. In this list we find the names of `Utbah, Shaibah, Abu Jahl, Umayyah bin Khalaf, Ubayy bin Khalaf, who were the bitterest enemies of Islam. This shows that the incident took place in the period when these chiefs were still on meeting terms with the Holy Prophet and their antagonism to Islam had not yet grown so strong as to have stopped their paying visits to him and having dialogues with him off and on. All these arguments indicate that this is one of the very earliest Surahs to be revealed at Makkah.

Theme and Subject Matter

In view of the apparent style with which the discourse opens, one feels that in this Surah Allah has expressed His displeasure against the Holy Prophet (upon whom be peace) for his treating the blind man with indifference and attending to the big chiefs exclusively. But when the whole Surah is considered objectively, one finds that the displeasure, in fact, has been expressed against the disbelieving Quraish, who because of their arrogant attitude and indifference to the truth, were rejecting with contempt the message of truth being conveyed by the Holy Prophet (upon whom be peace). Then, besides teaching him the correct method of preaching, the error of the method that he was adopting at the start of his mission has also been pointed out. His treating the blind man with neglect and disregard and devoting all his attention to the Quraish chiefs was not for the reason that he regarded the rich as noble and a poor blind man as contemptible, and, God forbid, there was some rudeness in his manner for which Allah reproved him. But, as a matter of fact, when a caller to Truth embarks on his mission of conveying his message to the people, he naturally wants the most influential people of society to accept his message so that his task becomes easy, for even if his invitation spreads among the poor and weak people, it cannot make much difference. Almost the same attitude had the Holy Prophet (upon whom be peace) also adopted in the beginning, his motive being only sincerity and a desire to promote his mission and not any idea of respect for the big people and hatred for the small people. But Allah made him realize that that was not the correct method of extending invitation to Islam, but from his mission's point of view, every man, who was a seeker after truth, was important, even if he was weak, or poor, and every man, who was heedless to the truth, was unimportant, even if he occupied a high position in society. Therefore, he should openly proclaim and convey the teachings of Islam to all and sundry, but the people who were really worthy of his attention, were those who were inclined to accept the Truth, and his sublime and noble message was too high to be presented before those haughty people who in their arrogance and vanity thought that they did not stand in need of him but rather he stood in need of them.

This is the theme of vv. 1-16. From verse 17 onward the rebuke directly turns to the disbelievers, who were repudiating the invitation of the Holy Messenger of Allah (upon whom be peace). In this, first they have been reproved for their attitude which they had adopted against their Creator, Providence and Sustainer. In the end, they have been warned of the dreadful fate that they would meet in consequence of their conduct on the Day of Resurrection.

The Holy Quran

He Frowned

Sura # 80 – 42 Verses - Makkah

سورة عبس

عَبَسَ وَتَوَلَّى ﴿١﴾

		And turned away	وَتَوَلَّى	He frowned	عَبَسَ
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Translit	`Abasa Wa Tawallá
AhmedAli	پیغمبر چین نہیں ہوئے اور منہ موڑ لیا
Jalandhry	(محمد مصطفیٰ ﷺ) ترش رو ہوئے اور منہ پھیر بیٹھے
YusufAli	The (Prophet) frowned and turned away.
M.Khan	(The Prophet (SAW)) frowned and turned away,
Pickthal	He frowned and turned away
Shakir	He frowned and turned (his) back,

أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾

The blind man	الْأَعْمَى	Came to him	جَاءَهُ	Because	أَنْ
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Translit	'An Jā'ahu Al-'A`má
AhmedAli	کہ ان کے پاس ایک اندھا آیا
Jalandhry	کہ ان کے پاس ایک نابینا آیا
YusufAli	Because there came to him the blind man (interrupting).
M.Khan	Because there came to him the blind man (i.e. 'Abdullâh bin Umm-Maktûm, who came to the Prophet (SAW) while he was preaching to one or some of the Quraish chiefs)
Pickthal	Because the blind man came unto him.
Shakir	Because there came to him the blind man.

وَمَا يُدْرِيكَ لَعَلَّهُ يَزْكَى ﴿٣﴾

That he	لَعَلَّهُ	(could) inform you	يُدْرِيكَ	And what	وَمَا
				Might become pure	يَزْكَى

Translit	Wa Mā Yudrīka La`allahu Yazzakká
AhmedAli	اور آپ کو کیا معلوم کہ شاید وہ پاک ہو جائے
Jalandhry	اور تم کو کیا خبر شاید وہ پاکیزگی حاصل کرتا
YusufAli	But what could tell thee but that perchance he might Grow (in spiritual understanding)?
M.Khan	And how can you know that he might become pure (from sins)?
Pickthal	What could inform thee but that he might grow (in grace)
Shakir	And what would make you know that he would purify himself,

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أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرُ ﴿٤﴾

And might profit him	فَتَنْفَعُهُ	Might receive admonition	يَذَّكَّرُ	Or	أَوْ
				The admonition	الذِّكْرُ

Translit	'Aw Yadh ^h dhakkaru Fatanfa`ahu Adh-Dhikrá
AhmedAli	یا وہ نصیحت پکڑ لے تو اس کو نصیحت نفع دے
Jalandhry	یا سوچتا تو سمجھانا اسے فائدہ دیتا
YusufAli	Or that he might receive admonition, and the teaching might profit him?
M.Khan	Or that he might receive admonition, and that the admonition might profit him?
Pickthal	Or take heed and so the reminder might avail him?
Shakir	Or become reminded so that the reminder should profit him?

أَمَّا مَنِ اسْتَغْنَىٰ ﴿٥﴾

Thinks himself self-sufficient	اسْتَغْنَىٰ	Him who	مَنِ	As for	أَمَّا
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Translit	'Ammā Mani Astagh ⁿ ná
AhmedAli	لیکن وہ جو پروا نہیں کرتا
Jalandhry	جو پروا نہیں کرتا
YusufAli	As to one who regards himself as self-sufficient,
M.Khan	As for him who thinks himself self-sufficient,
Pickthal	As for him who thinketh himself independent,
Shakir	As for him who considers himself free from need (of you),

فَأَنْتَ لَهُ تَصَدَّىٰ ﴿٦﴾

attend	تَصَدَّىٰ	To him	لَهُ	So you	فَأَنْتَ
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Translit	Fa'anta Lahu Taṣaddá
AhmedAli	سو آپ کے لیے توجہ کرتے ہیں
Jalandhry	اس کی طرف تو تم توجہ کرتے ہو
YusufAli	To him dost thou attend;
M.Khan	To him you attend;
Pickthal	Unto him thou payest regard.
Shakir	To him do you address yourself.

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وَمَا عَلَيْكَ أَلَّا يَزَّكَّى ﴿٧﴾

If not	أَلَّا	(is) upon you	عَلَيْكَ	And what	وَمَا
				He will become pure	يَزَّكَّى

Translit	Wa Mā `Alayka 'Allā Yazzakka
AhmedAli	حالانکہ آپ پر اس کے نہ سدھرنے کا کوئی الزام نہیں
Jalandhry	حالانکہ اگر وہ نہ سنورے تو تم پر کچھ (الزام) نہیں
YusufAli	Though it is no blame to thee if he grow not (in spiritual understanding).
M.Khan	What does it matter to you if he will not become pure (from disbelief, you are only a Messenger, your duty is to convey the Message of Allāh)
Pickthal	Yet it is not thy concern if he grow not (in grace).
Shakir	And no blame is on you if he would not purify himself

وَأَمَّا مَنْ جَاءَكَ يَسْعَى ﴿٨﴾

Came to you	جَاءَكَ	Him who	مَنْ	But as to	وَأَمَّا
				running	يَسْعَى

Translit	Wa 'Ammā Man Jā'aka Yas`á
AhmedAli	اور لیکن جو آپ کے پاس دوڑتا ہوا آیا
Jalandhry	اور جو تمہارے پاس دوڑتا ہوا آیا
YusufAli	But as to him who came to thee striving earnestly,
M.Khan	But as to him who came to you running
Pickthal	But as for him who cometh unto thee with earnest purpose
Shakir	And as to him who comes to you striving hard,

وَهُوَ يَخْشَى ﴿٩﴾

		Is afraid	يَخْشَى	And he	وَهُوَ
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Translit	Wa Huwa Yakhshá
AhmedAli	اور وہ ڈر رہا ہے
Jalandhry	اور (خدا سے) ڈرتا ہے
YusufAli	And with fear (in his heart)
M.Khan	And is afraid (of Allāh and His Punishment),
Pickthal	And hath fear,
Shakir	And he fears,

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فَأَنْتَ عَنْهُ تَلَهَّى ﴿10﴾

Are unmindful, neglectful	تَلَهَّى	For him	عَنْهُ	So you	فَأَنْتَ
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Translit	<i>Fa'anta `Anhu Talahhá</i>
AhmedAli	تو آپ اس سے بے پروائی کرتے ہیں
Jalandhry	اس سے تم بے رنجی کرتے ہو
YusufAli	Of him wast thou unmindful.
M.Khan	Of him you are neglectful and divert your attention to another,
Pickthal	From him thou art distracted.
Shakir	From him will you divert yourself.

كَأَلَّا إِنَّهَا تَذْكِرَةٌ ﴿11﴾

An admonition	تَذْكِرَةٌ	Indeed it is	إِنَّهَا	Nay	كَأَلَّا
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Translit	<i>Kallā 'Innahā Tadhkirahun</i>
AhmedAli	ایسا نہیں پایئے بے شک یہ تو ایک نصیحت ہے
Jalandhry	دیکھو یہ (قرآن) نصیحت ہے
YusufAli	By no means (should it be so)! For it is indeed a Message of instruction:
M.Khan	Nay, (do not do like this), indeed it (this Qur'ān) is an admonition,
Pickthal	Nay, but verily it is an Admonishment,
Shakir	Nay! surely it is an admonishment.

فَمَنْ شَاءَ ذَكَرْهُ ﴿12﴾

He should remember it	ذَكَرْهُ	Wills	شَاءَ	So whosoever	فَمَنْ
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Translit	<i>Faman Shā'a Dhakarahu</i>
AhmedAli	پس جو چاہے اس کو یاد کرے
Jalandhry	پس جو چاہے اسے یاد رکھے
YusufAli	Therefore let who will, keep it in remembrance.
M.Khan	So whoever wills, let him pay attention to it.
Pickthal	So let whosoever will pay heed to it,
Shakir	So let him who pleases mind it.

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فِي صُحُفٍ مُّكَرَّمَةٍ ﴿13﴾

honoured	مُكْرَمَةٍ	Scriptures, records	صُحُفٍ	In	فِي
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Translit	<i>Fī Ṣuḥufin Mukarramahin</i>
AhmedAli	وہ عزت والے صحیفوں میں ہے
Jalandhry	قابل ادب ورتوں میں (لکھا ہوا)
YusufAli	(It is) in Books held (greatly) in honour.
M.Khan	(It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfûz).
Pickthal	On honoured leaves
Shakir	In honored books,

مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿14﴾

		purified	مُطَهَّرَةٍ	Exalted	مَرْفُوعَةٍ
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Translit	<i>Marfū`atin Muṭahharahin</i>
AhmedAli	جو بلند مرتبہ اور پاک ہیں
Jalandhry	جو بلند مقام پر رکھے ہوئے (اور) پاک ہیں
YusufAli	Exalted (in dignity), kept pure and holy,
M.Khan	Exalted (in dignity), purified,
Pickthal	Exalted, purified,
Shakir	Exalted, purified,

بِأَيْدِي سَفَرَةٍ ﴿15﴾

		(of) scribes (angels)	سَفَرَةٍ	In the hands	بِأَيْدِي
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Translit	<i>Bi'aydī Safarahin</i>
AhmedAli	ان لکھنے والوں کے ہاتھوں میں
Jalandhry	(ایسے) لکھنے والوں کے ہاتھوں میں
YusufAli	(Written) by the hands of scribes—
M.Khan	In the hands of scribes (angels).
Pickthal	(Set down) by scribes
Shakir	In the hands of scribes

كَرَامٍ بَرَّةٍ ﴿16﴾

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		Obedient, pious	بَرَّة	Honourable	كِرَام
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Translit	<i>Kirāmin Bararahin</i>
AhmedAli	جو بڑے بزرگ نیکو کار ہیں
Jalandhry	جو سردار اور نیکو کار ہیں
YusufAli	Honourable and Pious and Just.
M.Khan	Honourable and obedient.
Pickthal	Noble and righteous.
Shakir	Noble, virtuous.

فُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ﴿17﴾

How	مَا	The man	الْإِنْسَانُ	(be cursed) be killed	فُتِلَ
				Ungrateful he is	أَكْفَرَهُ

Translit	<i>Qutla Al-'Insānu Mā 'Akfarahu</i>
AhmedAli	انسان پر خدا کی مار وہ کیسا ناشکرا ہے
Jalandhry	انسان ہلاک ہو جائے کیسا ناشکرا ہے
YusufAli	Woe to man! what hath made him reject Allah?
M.Khan	Be cursed (the disbelieving) man! How ungrateful he is!
Pickthal	Man is (self-)destroyed: how ungrateful is he!
Shakir	Cursed be man! how ungrateful is he!

مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿18﴾

Thing	شَيْءٍ	What	أَيِّ	From	مِنْ
				He created him	خَلَقَهُ

Translit	<i>Min 'Ayyi Shay'in Khalaqahu</i>
AhmedAli	اس نے کس چیز سے اس کو بنایا
Jalandhry	اُسے (خدا نے) کس چیز سے بنایا؟
YusufAli	From what stuff Hath He created him?
M.Khan	From what thing did He create him?
Pickthal	From what thing doth He create him?
Shakir	Of what thing did He create him?

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿19﴾

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He created him	خَلَقَهُ	Semen	نُطْفَةٍ	From	مِنْ
				Then set him in due proportion (proper form)	فَقَدَرَهُ

Translit	<i>Min Nutfatin Khalaqahu Faqaddarahu</i>
AhmedAli	ایک بوند سے اس کو بنایا پھر اس کا اندازہ ٹھیرایا
Jalandhry	نطفے سے بنایا پھر اس کا اندازہ مقرر کیا
YusufAli	From a sperm-drop: He hath created him, and then mouldeth him in due proportions;
M.Khan	From Nutfah (male and female semen drops) He created him, and then set him in due proportion;
Pickthal	From a drop of seed. He createth him and proportioneth him,
Shakir	Of a small seed; He created him, then He made him according to a measure,

ثُمَّ السَّبِيلَ يَسِّرُهُ ﴿20﴾

He makes easy (for) him	يَسِّرُهُ	The path	السَّبِيلَ	Then	ثُمَّ
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Translit	<i>Thumma As-Sabīla Yassarahu</i>
AhmedAli	پھر اس پر راستہ آسان کر دیا
Jalandhry	پھر اس کے لیے رستہ آسان کر دیا
YusufAli	Then, doth He make His path smooth for him;
M.Khan	Then He makes the Path easy for him;
Pickthal	Then maketh the way easy for him,
Shakir	Then (as for) the way-- He has made it easy (for him)

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿21﴾

And puts him in his grave	فَأَقْبَرَهُ	He causes him to die	أَمَاتَهُ	Then	ثُمَّ
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Translit	<i>Thumma 'Amātahu Fa'aqbarahu</i>
AhmedAli	پھر اس کو موت دی پھر اس کو قبر میں رکھوایا
Jalandhry	پھر اس کو موت دی پھر قبر میں دفن کرایا
YusufAli	Then, He causeth him to die, and putteth him in his Grave;
M.Khan	Then He causes him to die, and puts him in his grave;
Pickthal	Then causeth him to die, and burieth him;
Shakir	Then He causes him to die, then assigns to him a grave,

ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ﴿22﴾

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He wills	شَاءَ	When	إِذَا	Then	ثُمَّ
				He will resurrect him	أَنْشُرُهُ

Translit	<i>Thumma 'Idhā Shā'a 'Ansharahu</i>				
AhmedAli	پھر جب چاہے گا اٹھا کر کھڑا کرے گا				
Jalandhry	پھر جب چاہے گا اسے اٹھا کھڑا کرے گا				
YusufAli	Then, when it is His will, He will raise him up (again).				
M.Khan	Then, when it is His Will, He will resurrect him (again).				
Pickthal	Then, when He will, He bringeth him again to life.				
Shakir	Then when He pleases, He will raise him to life again.				

كَأَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿23﴾

(has done) fulfilled	يَقْضِ	Not	لَمَّا	Nay	كَأَلَّا
		He commanded him	أَمَرَهُ	What	مَا

Translit	<i>Kallā Lammā Yaqḍi Mā 'Amarahu</i>				
AhmedAli	ایسا نہیں چاہیے اس نے تعمیل نہیں کی جو اس کو حکم دیا تھا				
Jalandhry	کچھ شک نہیں کہ خدا نے اسے جو حکم دیا اس نے اس پر عمل نہ کیا				
YusufAli	By no means hath he fulfilled what Allah Hath commanded him.				
M.Khan	Nay, but (man) has not done what He commanded him.				
Pickthal	Nay, but (man) hath not done what He commanded him.				
Shakir	Nay; but he has not done what He bade him.				

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿24﴾

At	إِلَى	The man	الْإِنْسَانُ	Then let look	فَلْيَنْظُرِ
				His food	طَعَامِهِ

Translit	<i>Falyanzuri Al-'Insānu 'Ilā Ṭa`āmihi</i>				
AhmedAli	پس انسان کو اپنے کھانے کی طرف غور کرنا چاہیے				
Jalandhry	تو انسان کو چاہیے کہ اپنے کھانے کی طرف نظر کرے				
YusufAli	Then let man look at his Food, (and how We provide it):				
M.Khan	Then let man look at his food,				
Pickthal	Let man consider his food:				
Shakir	Then let man look to his food,				

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أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿25﴾

Water	الْمَاءَ	Pour forth	صَبَبْنَا	We	أَنَا
				In abundance	صَبًّا

Translit	'Annā Ṣababnā Al-Mā'a Ṣabbāan				
AhmedAli	کہ ہم نے اوپر سے مینہ برسایا				
Jalandhry	بے شک ہم ہی نے پانی برسایا				
YusufAli	For that We pour forth water in abundance,				
M.Khan	We pour forth water in abundance,				
Pickthal	How We pour water in showers				
Shakir	That We pour down the water, pouring (it) down in abundance,				

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿26﴾

The earth	الْأَرْضَ	We split	شَقَقْنَا	Then	ثُمَّ
				In clefts	شَقًّا

Translit	Thumma Shaqaqnā Al-'Arḍa Shaqqāan				
AhmedAli	پھر ہم نے زمین کو چیر کر پھاڑا				
Jalandhry	پھر ہم ہی نے زمین کو چیرا پھاڑا				
YusufAli	And We split the earth in fragments,				
M.Khan	And We split the earth in clefts,				
Pickthal	Then split the earth in clefts				
Shakir	Then We cleave the earth, cleaving (it) asunder,				

فَأَنْبَتْنَا فِيهَا حَبًّا ﴿27﴾

The grain	حَبًّا	Therein	فِيهَا	And We cause to grow	فَأَنْبَتْنَا
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Translit	Fa'anbatnā Fīhā Ḥabbāan				
AhmedAli	پھر ہم نے اس میں اناج اگایا				
Jalandhry	پھر ہم ہی نے اس میں اناج اگایا				
YusufAli	And produce therein Corn,				
M.Khan	And We cause therein the grain to grow,				
Pickthal	And cause the grain to grow therein				
Shakir	Then We cause to grow therein the grain,				

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وَعِنَبًا وَقَضْبًا ﴿٢٨﴾

		And clover plants	وَقَضْبًا	And grapes	وَعِنَبًا
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Translit	<i>Wa `Inabāan Wa Qadbāan</i>				
AhmedAli	اور انگور اور ترکاریاں				
Jalandhry	اور انگور اور ترکاری				
YusufAli	And Grapes and nutritious Plants,				
M.Khan	And grapes and clover plants (i.e. green fodder for the cattle),				
Pickthal	And grapes and green fodder				
Shakir	And grapes and clover,				

وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾

		And date-palms	وَنَخْلًا	And olives	وَزَيْتُونًا
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Translit	<i>Wa Zaytūnāan Wa Nakhlāan</i>				
AhmedAli	اور زیتون اور کھجور				
Jalandhry	اور زیتون اور کھجوریں				
YusufAli	And Olives and Dates,				
M.Khan	And olives and date-palms,				
Pickthal	And olive-trees and palm-trees				
Shakir	And the olive and the palm,				

وَحَدَائِقَ غُلْبًا ﴿٣٠﴾

		Dense with many trees	غُلْبًا	Gardens	وَحَدَائِقَ
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Translit	<i>Wa Ḥadā'iqā Ghulbāan</i>				
AhmedAli	اور گھنے باغ				
Jalandhry	اور گھنے گھنے باغ				
YusufAli	And enclosed Gardens, dense with lofty trees				
M.Khan	And gardens, dense with many trees,				
Pickthal	And garden-closes of thick foliage				
Shakir	And thick gardens,				

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وَفَاكِهَةً وَأَبًّا ﴿31﴾

		And herbage	وَأَبًّا	And fruits	وَفَاكِهَةً
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Translit	<i>Wa Fākihātan Wa 'Abbāan</i>				
AhmedAli	اور میوے اور گھاس				
Jalandhry	اور میوے اور چارا				
YusufAli	And Fruits and Fodder—				
M.Khan	And fruits and herbage.				
Pickthal	And fruits and grasses:				
Shakir	And fruits and herbage				

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿32﴾

And for your cattle	وَلِأَنْعَامِكُمْ	For you	لَّكُمْ	To be a provision and benefit	مَتَاعًا
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Translit	<i>Matā`āan Lakum Wa Li'an`āmikum</i>				
AhmedAli	تمہارے لیے اور تمہارے چارپایوں کے لیے سامان حیات				
Jalandhry	(یہ سب کچھ) تمہارے اور تمہارے چارپایوں کے لیے بنایا				
YusufAli	For use and convenience to you and your cattle.				
M.Khan	(To be) a provision and benefit for you and your cattle.				
Pickthal	Provision for you and your cattle.				
Shakir	A provision for you and for your cattle.				

فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿33﴾

Deafening cry, shout	الصَّاخَّةُ	(there) comes	جَاءَتِ	The when	فَإِذَا
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Translit	<i>Fa'idhā Jā'ati Aṣ-Ṣākhkhahu</i>				
AhmedAli	پھر جس وقت کانوں کا بہا کرنے والا شور برپا ہوگا				
Jalandhry	تو جب (قیامت کا) غل مچے گا				
YusufAli	At length, when there comes the Deafening Noise—				
M.Khan	Then, when there comes As-Sākhkhah (the second blowing of the Trumpet on the Day of Resurrection) —				
Pickthal	But when the Shout cometh				
Shakir	But when the deafening cry comes,				

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿34﴾

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A man	الْمَرْءُ	Shall flee	يَفِرُّ	That day	يَوْمَ
		His brother	أَخِيهِ	From	مِنْ

Translit	Yawma Yafirru Al-Mar'u Min 'Akhīhi				
AhmedAli	جس دن آدمی اپنے بھائی سے بھاگے گا				
Jalandhry	اس دن آدمی اپنے بھائی سے دور بھاگے گا				
YusufAli	That Day shall a man flee from his own brother.				
M.Khan	That Day shall a man flee from his brother,				
Pickthal	On the day when a man fleeth from his brother				
Shakir	The day on which a man shall fly from his brother,				

وَأُمُّهُ وَأَبِيهِ ﴿35﴾

		And his father	وَأَبِيهِ	And from his mother	وَأُمُّهُ
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Translit	Wa 'Ummihi Wa 'Abīhi				
AhmedAli	اور اپنی ماں اور باپ سے				
Jalandhry	اور اپنی ماں اور اپنے باپ سے				
YusufAli	And from his mother and his father.				
M.Khan	And from his mother and his father,				
Pickthal	And his mother and his father				
Shakir	And his mother and his father,				

وَصَاحِبَتِهِ وَبَنِيهِ ﴿36﴾

		And his children	وَبَنِيهِ	And his wife	وَصَاحِبَتِهِ
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Translit	Wa Ṣāhibatihi Wa Banīhi				
AhmedAli	اور اپنی بیوی اور اپنے بیٹوں سے				
Jalandhry	اور اپنی بیوی اور اپنے بیٹے سے				
YusufAli	And from his wife and his children.				
M.Khan	And from his wife and his children.				
Pickthal	And his wife and his children,				
Shakir	And his spouse and his son--				

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿37﴾

Of them	مِنْهُمْ	Man	امْرِئٍ	For every	لِكُلِّ
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It will make him careless (of others)	يُغْنِيهِ	(will be) enough concern	شَأْنٌ	That day	يَوْمَئِذٍ
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Translit	Likulli <u>Amri</u> 'in Minhum Yawma'idhin <u>Sha</u> 'nun Yughnīhi
AhmedAli	ہر شخص کی ایسی حالت ہوگی جو اس کو اوروں کی طرف سے بے پروا کر دے گی
Jalandhry	ہر شخص اس روز ایک فکر میں ہوگا جو اسے (مصروفیت کے لیے) بس کرے گا
YusufAli	Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.
M.Khan	Everyman, that Day, will have enough to make him careless of others.
Pickthal	Every man that day will have concern enough to make him heedless (of others).
Shakir	Every man of them shall on that day have an affair which will occupy him.

وُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿38﴾

(will be) bright	مُسْفِرَةٌ	That day	يَوْمَئِذٍ	(some) faces	وُجُوهُ
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Translit	Wujūhun Yawma'idhin Musfirahun
AhmedAli	اور کچھ پہرے اس دن چمک رہے ہوں گے
Jalandhry	اور کتنے منہ اس روز چمک رہے ہوں گے
YusufAli	Some Faces that Day will be beaming.
M.Khan	Some faces that Day, will be bright (true believers of Islāmic Monotheism).
Pickthal	On that day faces will be bright as dawn,
Shakir	(Many) faces on that day shall be bright,

صَاحِحَةٌ مُّسْتَبْشِرَةٌ ﴿39﴾

		Rejoicing at good news	مُسْتَبْشِرَةٌ	Laughing	صَاحِحَةٌ
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Translit	Ḍāḥikātun Mustabshirahun
AhmedAli	ہنستے ہوئے خوش و خرم
Jalandhry	خندال و شادال (یہ مومنان نیکو کار ہیں)
YusufAli	Laughing, rejoicing.
M.Khan	Laughing, rejoicing at good news (of Paradise).
Pickthal	Laughing, rejoicing at good news;
Shakir	Laughing, joyous.

وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿40﴾

On them	عَلَيْهَا	That Day	يَوْمَئِذٍ	And (other) faces	وُجُوهُ
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				Will be dust	غَبْرَةً
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Translit	<i>Wa Wujūhun Yawma'idhīn `Alayhā Ghabarahun</i>
AhmedAli	اور کچھ چہرے اس دن ایسے ہوں گے کہ ان پر گرد پڑی ہوگی
Jalandhry	اور کتنے منہ ہوں گے جن پر گرد پڑ رہی ہوگی
YusufAli	And other faces that Day will be dust-stained;
M.Khan	And other faces, that Day, will be dust-stained;
Pickthal	And other faces, on that day, with dust upon them,
Shakir	And (many) faces on that day, on them shall be dust,

تَرْهَقُهَا قَتَرَةٌ ﴿41﴾

		darkness	قَتَرَةٌ	Will cover them	تَرْهَقُهَا
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Translit	<i>Tarhaquhā Qatarahun</i>
AhmedAli	ان پر سیاہی چھا رہی ہوگی
Jalandhry	(اور) سیاہی پڑھ رہی ہوگی
YusufAli	Blackness will cover them:
M.Khan	Darkness will cover them,
Pickthal	Veiled in darkness,
Shakir	Darkness shall cover them.

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿42﴾

The disbelievers	الْكَافِرَةُ	They (will be)	هُمْ	Such, those	أُولَئِكَ
				The evil-doers	الْفَجَرَةُ

Translit	<i>'Ulā'ika Humu Al-Kafaratu Al-Fajarahu</i>
AhmedAli	یہی لوگ میں منکر نافرمان
Jalandhry	یہ کفار بدکردار ہیں
YusufAli	Such will be the Rejecters of Allah, the Doers of Iniquity.
M.Khan	Such will be the Kafarah (disbelievers in Allāh, in His Oneness, and in His Messenger Muhammad SAW, etc.), the Fajarah (wicked evil doers).
Pickthal	Those are the disbelievers, the wicked.
Shakir	These are they who are unbelievers, the wicked.